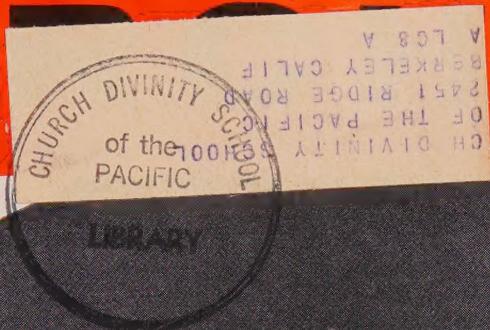


the Living CHURCH

March 25, 1956

Gallows, Chamber,
Chair—and Cross—P. 6

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"Father, Forgive Them;
for they know not what
they do." (St. Luke 23:34.)
Ewing Galloway

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

The Thinking Time

A great teacher* has devised the method of holding a directed conversation by means of what she and her children call a "thinking time." The purpose is to ask for opinions, and to try to find out, by sincere talk, just how each one feels about some important topic. It is much more than a "discussion period," that loosely built, much abused device which often has no direction, no form, and no conclusion.

The thinking time always starts with the proposal of some theme that is important and timely to the children. How to launch this period or theme is the first problem of the teacher. The teacher does not announce, "This morning we are going to discuss thankfulness." Rather, she has carefully thought out a representative question designed to create immediate interest and response. It may call for a simple and even obvious answer. These early questions may well be structured to call for a "Yes" or "No" answer. These are sure of getting a response if they deal with a matter of opinion, and not merely of factual information. Later questions will strike deeper, but the openers aim mainly at getting individuals to talk, with their own ideas. Thus, "Are your pets thankful for being fed?"

Some sample openers: "Do you have a place to put your own things at home?" "Do you save your old toys — the ones you used to play with when you were younger?" (The theme will be private property, possessions, and finally stealing, and respect for the property of others.)

Or the (unannounced) theme is to be courage. "Are you afraid of the dark?" "Do you cry when you cut your finger?" Opening questions should not deal with general knowledge, but should be personal, aimed to touch the private experiences and/or feelings of the child.

Poor: "Who can tell me the story of the first Thanksgiving Day?" (This is bad on two counts: it deals solely with factual matter outside the experience of the pupils, and it is thrown out for general response, when the brightest (?) one is apt to rush in with a superficial or even incorrect reply.)

Better: "When you have done somebody a favor, do you expect to get paid for it?" Teacher looks around the class, but before the chronic volunteer can answer she

*Miss Helen Parkhurst, whose talking records of conversations with children are used by many churches to teach leaders the art of questioning. For information address Alpark Educational Records, 40 E. 88th St., New York 28.

speaks to one " — John?" and gives John time for a reply, often following it with enough urging to bring out a case that John remembers. Quite as often the question is directed immediately at an individual by name. "George, do you have any special treasures?" The same question may then be asked of several to get variety of offerings. All are interested and shortly the ball is rolling toward thought on our feelings about personal belongings.

Once moving, comes the real probing which gives the name to the "thinking time." You and your pupils together attempt to get beneath the surface of things to their inner meanings. The first clue to an interpretation of anything is one's own opinion or reaction. The key which opens this is the phrase, "Why do you think so?" This may prove the most devastating of all challenges to anyone, young or old.

Thus pressed, any one may at first reply, "Because it's so! Because I do. Because I always have thought so." Presently one may try to justify his position, that is, rationalize his emotional response to the question. If driven by attack he may build up a large defense. But if the questioning is gentle and skilful, it may raise the real reason of why this idea is believed. It may lead to an admission of family origins and early experiences — not today, but in times past.

The teacher may turn to others, revealing opinions that differ. (She does not try to settle the point, but simply to stimulate searching thought.) Here is part of the art of the thinking time: individuals are helped to express themselves sincerely and directly, and in the presence of their friends. Their ideas together, or in contrast, form the real experience of thinking through a subject.

The talk continues, the teacher drawing out every child on the meaning of the topic. "Do children's opinions matter?" asks an old timer. Yes, to themselves, and to their future. Unless we touch the real life, get it moving along intelligent and purposeful channels, how can we educate?

Such conversation is not the end of the process, but it is a necessary beginning. The tested knowledge of authority (or adult resources) will be brought to bear when needed. But youngsters can start thinking seriously. And if they do not start early, they may never grow in wisdom. Such guided thought makes the old style moralizing seem very thin.

the Living CHURCH

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

March

5. Palm Sunday
6. Monday before Easter
7. Tuesday before Easter
8. Wednesday before Easter
9. Maundy Thursday
10. Good Friday
11. Easter Even

April

1. Easter Day.
2. Easter Monday.
3. Easter Tuesday.
4. Associated Church Press annual meeting, Toronto, Can., to 6th.
5. Eastern Oregon convocation, to 8th.
6. Guild of All Souls annual meeting, Church of Our Saviour, Chicago.
7. First Sunday after Easter.
8. Nevada convocation.
9. Oregon convention, to 10th.
10. The Annunciation.
11. New Mexico and Southwest Texas convention, to 12th.
12. Sacramento convention, to 11th.

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TURES. Readers are encouraged to submit good, artistic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be clearly identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. Pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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The Priestly Fraternity

A priest can never be a solitary individual

By the Rev. Joseph Wittkofski
Rector, St. Mary's Church, Charleroi, Penna.

The cynic might define the priesthood as that nonentity in the Church's ministry which, in every age, has successfully blocked the establishment of God's Kingdom on earth. If, as liturgical scholars suggest, the priest has no status of himself but derives his standing solely from membership in a bishop's presbytery, then the priest, when isolated, is a nonentity.

Moreover, if leadership is to be gauged by results, our priesthood, as viewed across the centuries, has gathered comparatively little fruit. Whereas the godless Communistic leadership has captured nearly half of the world's people in less than a generation, the Christian priesthood has come nowhere near this conquest in 2000 years.

If we forsake the cynic's outlook, how are we to define the priest? Although every clergyman may have his own personal definition of himself, we can all probably agree that the priest is a member of a particular sacerdotal fraternity within the wider unity of our Lord's Church. That fraternity is the minister's own presbytery, a group of priests united by the bonds of mutual Christian love with a bishop, both president and father in God, who is the living bond of unity in the priestly community.

Membership in any presbytery insists upon the understanding of the thoroughly corporate nature and of the fraternal relationship within the

diocesan fellowship. There is always only one priesthood in any diocese. Any factions within the diocesan organization attack and tend to destroy the commonly held priesthood of all the members of the sacerdotal community.

Every presbytery is presided over by a bishop who governs our Lord's family by virtue of that bishop's own membership in the timeless Apostolic college. Within his own community, the bishop is called upon to speak with the voice of our divine Savior.



In the Church's constitutions, each residential bishop possesses his paternal and episcopal office through his consecrated membership in that abiding college which was commissioned by Jesus Christ Himself.

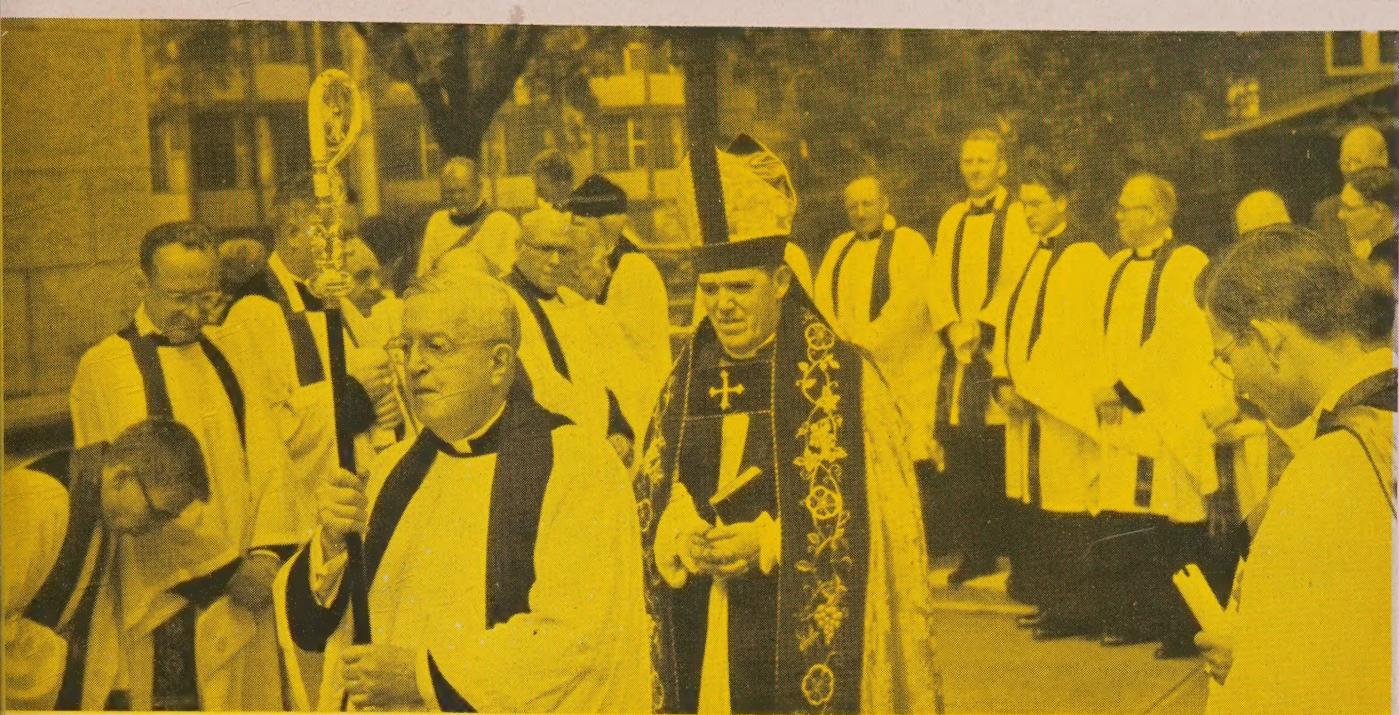
The early Christian writers, with their clearer understanding of the episcopal office, realized that the bishops, through their divine commissioning, were sent out into the world with the fulness of our Lord's own personal ministry. Therefore, St. Ignatius could write, "It is evident that one must

look upon the bishop as upon the Lord Himself."

It has not been uncommon, in the course of Christian history, for the historic episcopate to become the authoritarian episcopate which, through force and fear, seeks to compel the children of God to do the will of the bishop. Such a development is not characteristic of Christ Himself and it should not be found in those who have been consecrated to continue His ministry among His disciples. The bishop is called upon to rule a Christian family with love, freely given, freely accepted, and freely returned.

In the interest of his efforts to spread abroad the love of God toward men, the bishop is aided by a priestly fraternity called by himself and gathered about himself. In the order of Christian charity, the presbytery, company of priests, is subject to the presiding officer and has no other role than to work as the instrument of the bishop in the doctrinal, liturgical and administrative operation of the diocese. The presbytery has no independent authority of itself and always dependent upon that which it partakes from association with the bishop.

Since the whole presbytery is a priestly fraternity, ordained to be the instrument of the bishop, it functions rightly only when it gives the bishop undivided and loving co-operation.



Floyd McCall, Denver Post

THE WHOLE PRESBYTERY functions rightly when it gives bishop loving and undivided cooperation. Pictured: Bishop Minnis and the Rev. J. L. Slagg.

hence, the priest can never be a solitary individual who, working in his own private way, seeks to advance God's kingdom. Priesthood must always be exercised within a sacerdotal community.

The fraternal nature of the priesthood must never be forgotten. A bishop can hardly fail to develop a split personality if his presbytery becomes seriously divided. When the bond of love is broken between the members of the presbytery or between its members and the bishop, the whole fraternity loses very much of its effectiveness. A great mass of evidence indicates that the minister of the Church only deserves the title of priest when he gives loving loyalty to his bishop and when the clergyman possesses a genuine fraternal charity for all the fellow members of his presbytery. When the priest forgets his unifying debt of love, he has lost the first truth about his ministry in the Church.

The powers of priesthood, varying during the different periods of history, have always been subordinated to the episcopal office from which they were derived. There is always one priesthood in a diocese which is that of the bishop and which is shared by him with the members of his presbyteral council. In order to be of service to the bishop in the wondrous fellowship of Christian love, during the ordination-rite, the bishop gives the priest the powers of the priestly office. The presbyter gains his functioning rela-

tionship to Christ, in his priestly duties — we must be extremely careful with words here — through his bishop. The priest also possesses his relationship to the Church Catholic, again as priest, through his bishop.

The priest of the Church, to keep his ministry fertile, is obliged to have continually in mind that he always belongs to a clerical company, headed by his bishop. In the economy of God, the bishop and his fellow presbyters are the instruments of God's love for mankind. This unspeakable divine charity will be hampered and often kept away from lay people unless there is a strong bond of mutual affection between the members of the priestly diocesan fraternity.

As division diminishes the priesthood of all the members of any diocese,

esian clerical fraternity, so a lively fraternal charity promotes that union which is first found in the Holy Eucharist. The oneness, which our Lord demands from those who hold office in His Church, is absolutely incompatible with any type of mutual animosity. When bitterness exists between bishop and priests or among the members of the priestly council themselves, they cannot bear witness to other men that they are Jesus' disciples.

If priests do not find it in their hearts sincerely to love their brethren in the ministry, they will convince no one that they have passed from death to life. From many points of view, the fraternal love among the priestly body can become a mighty force to draw all people into the unity which Jesus seeks for His followers.

Good Friday

*If man must die, then let him die
Where all the passing crowds may see
His aims and ends round out in death
And how he takes his agony.
There he may cry for all to hear
His last despairing curse to man
Or pray to be remembered, Lord
Or finish there what God began.*

(Rev.) William Stimson
Rector, St. Andrew's
Yardley, Pa.

Gallows, Chamber, Chai

By the Rev. Lester Kinsolving

*Former Interne Chaplain, San Quentin Prison
Vicar, St. Thomas Church, Rodeo, and St. Philip's Church,
El Sobrante, Calif.*

And when they had come to the place which is called the skull, there they crucified him, and the criminals one on the right hand and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments, *and the people stood by, watching.*" (St. Luke 23:33-35.)

Many of us have read with fascinated horror the accounts of human sacrifice in such tribes as the Aztecs. In many instances the victim was selected a year in advance, given every privilege the tribe could afford and then on the fatal day was led and bound to the sacrificial altar, with utmost ceremonial precision. As the people stood by watching, the High Priest would incant an offertory. Then, with one deft stroke, he would plunge the sacrificial knife into the victim's breast, rip out the heart, and hold it high above his head. This was entirely sanctioned by the entire tribe who looked on it as wholly acceptable in the sight of their God.

This same type of blood sacrifice appears in our Bible: Abraham was stopped from sacrificing his son only by the intervention of an angel, and the child sacrifice to the god Moloch was kept from adoption by the Hebrews only by the protestations of a few courageous prophets like Amos.

If the Hebrews did not wholly adopt such practice, they did have a code of retaliation which in many ways was even more severe: the killing of Achan's entire family was the type

of retribution which was once considered just and demanded by Yahweh. So was the stoning of an adulteress, for the Hebrew concept demanded an "eye for an eye and a tooth for a tooth."

A large crowd followed the condemned man from Pilate's Praetorium, observing with relish the customary details such as scourging, carrying of the cross, administration of myrrh, and finally the nailing to the Cross. A number must have returned home afterwards with a feeling that justice had been administered and that God was pleased.

Concern for Fellow Sufferers

Many Christians disagree emphatically with this false concept of God. We look upon this instance of capital punishment as a horror unequalled in history. Our Lord asked forgiveness for His executioners, not only because they executed Him, but we may well presume because they executed two others. "Today shalt thou be with me in Paradise" certainly indicated His concern for His fellow sufferers — both of them. If he prayed for the executioners, it seems a mistake to exclude the thief who cursed Him. It would also seem to include all of the millions who, like Jesus, have been legally killed by the state in the name and for the sake of justice.

On Friday, February 4th at 2:04 p.m., I saw the modern version of the human sacrifice. This, too, was done in the name of justice, and was done

with a different but nonetheless ceremonial precision. The actual method of killing (lethal gas) was not as brutal as the Cross — it was about as quick as the Aztecs. It had an aspect, however, which crucifixion did not entail. The Mayas usually prepared the victim for a year, with every known pleasure and privilege. The victim in this example of modern Christian society had spent two years on "condemned row."

Few of us realize that "condemned row" means confinement in a 4 by 12 foot cell for 22 hours a day, seven days per week! (Security regulations and the lack of adequate prison facilities make this necessary. The isolation cells are on the same cell block.)

And few of us realize that the average condemned inmate spends three years on the "row," and that at this prison there have been two men who have spent over six years there.

At 5:00 p.m. on Thursday the ceremonies began. The victim was stripped and searched, shackled, and under guard was brought down to the death cell which is adjacent to the gas chamber. Here he spent the night under the constant surveillance of the "death watch." The execution was set for 11:00 a.m. Friday morning — (Friday is a significant day for a Christian society, is the execution day). At 10:45 of us, who were assembled as witnesses, were told that the execution had been postponed until 2 p.m. so that a judge could read a last-minute appeal.

-and Cross

Although few condemned men fail to exhaust every effort to save their lives, these stays of execution understandably are the most frightfully traumatic experiences.

At 1:30 we assembled again. There was an ominous silence as we stood at an uneasy parade rest, a silence which lasted until two of the newspaper men began to talk in lowered tones. (We don't consider public executions humane, yet we admit the press.) Even these men ceased talking when someone looked around and pointed to the gate. We all wheeled instantaneously and saw a man in civilian clothes carrying a tray. At first the contents looked like a strange type of metal milk bottle — and then immediately we realized that these were the cyanide pellets — the instruments of death which were to be dropped into the sulphuric acid bucket just beneath the perforated death chair.

Ten minutes later there was a signal and the head of our guard turned and said, "All right, gentlemen."

We were then marched at a fast clip to the door of the chamber. The four awaiting guards opened first the outside door and then the barred door while we went in, single file. The appearance of the chamber was unusually ghastly. It was clean, but it seemed to reflect the precision of a first class government-inspected slaughter house.

Even when we were led up to the steel rail three feet from the glass, I could hardly believe that this instrument was going to kill a man — in



AND JESUS SAID, "Father, forgive them; for they know not what they do."*

cold blood. Like my own death, I could accept this intellectually but not emotionally.

We waited in silence for about three minutes, and then the door of the chamber opened slowly. The door of the chamber was just as grim as the two chairs. Two chairs are used for economy of double executions.

After the door had opened, there came to me the worst part of the experience. I had spent an hour examining the record of the victim and had seen his picture, but that was nothing like facing him, knowing that in a matter of minutes he would be killed. The victim was a Los Angeles truck-driver, born in Oklahoma, who had confessed to the drunken murder of his wife.

Death Wears a White Shirt

As he entered the chamber, I noticed that he was dressed in a white shirt with new blue denims. No other inmates wear white shirts. From the center of the white shirt there protruded a long narrow tube which we recognized as the stethoscope to be attached to ear pieces for the convenience of the attending physician; the body, for safety reasons, must be left in the chamber for some time after the gas is turned off.

The victim entered slowly but without faltering. He was followed closely by three of the "death watch" who were in their shirt-sleeves rather than customary uniform jackets. They seized the victim, who was standing resignedly in front of the chair, and they held him down, while they applied the chair straps: one across his chest, one for the abdomen, two for the arms, and two for the legs.

The last person I saw in the doorway was the Rev. Tod Ewald, standing with prayer book and small purple stole. As head Episcopal chaplain, he had ministered to the victim while he was on "the row," had spent most of the night in the death cell, and had awakened the victim for Holy Communion.

A tribute to Fr. Ewald's pastoral ministry and Christian witness is in the fact that the victim had been able to sleep in the death cell, and approached his death as one not without the hope of Resurrection.

The door of the chamber was shut and sealed carefully. The victim sat stolidly resembling an experienced airline passenger who had fastened his

Continued on page 20

*THE CRUCIFIXION, by Andrea Mantegna. The photograph is from the original painting from the W. A. Clark collection in the Corcoran Gallery of Art in Washington, D. C.

Our

Anglican

Of all men, we have been most generously blessed by the glory of our Anglican heritage and our vocation and ministry within it

Heritage*

By the Rt. Rev. Goodrich R. Fennel

Bishop of Kansas

T

here are subtle difficulties in the way of understanding our branch of the Catholic and historic Church. It would be simple, of course, to think of the Church, on the one hand, as altogether divine and as speaking to us through an infallible voice, and on the other to think of it as the invisible Church, having its existence only in heavenly places — that which we call the Church here being a mere human organization.

Christ is the Founder of our religion, but He is not an absent Christ.



We do not identify God's Word with man's word, nor can we regard the sacraments as something He gave us and then, after going off to heaven, left in our hands to administer. He did give us His Word and His Sacraments once for all, but in and through them He continues to come to us. No word proclaimed, no sacrament administered, has validity except as Christ is in it and is the ultimate minister. He

is present with us as our Prophet and Priest, and He reigns in our hearts as the King of Kings.

Our Anglican heritage sets forth the Church as having a double nature. At one and the same time it is divine and human. It is of heaven and of this earth. It is the Body of Christ, and it is composed of men. It is imperfect and militant on earth, but its deepest allegiance is to the citizenship it has in heaven. It is seen of men as a human society engaged in its buildings, its organizations and its finances, and yet it realizes its ultimate nature when it is assembled as the Body of Christ to offer the worship He commanded.

In this worship we join our voices in adoration with those of angels and archangels and all the company of heaven, and we partake of the Bread of Life. As a community of men, our ideal of unity is marred when two of its members are angry and strain the bond of fellowship in quarrel; but as the Body of Christ its perfectness and unity cannot be broken. While the completeness of the Church cannot be realized here, nevertheless the process of fulfillment goes on and on, because there is the presence of Christ within it and His Holy Spirit to guide and protect it.

This is the particular and special call of those of us who are of the Anglican allegiance. In spite of sin amongst its members and the sin and

slow, faltering pace of its leaders, the Anglican Communion is still a part of the Body of Christ, and our vocation as Christians is to be carried on within it. Christ loved the Church and gave Himself for it and He continues to give Himself for it by dwelling within



it, that He might redeem it in time and in eternity. Doctor H. L. Goudge sets forth so clearly the Christian vocation of each, when he says:

"It is not God's intention that we should be in ourselves adequate to our tasks, but that we should be inadequate — not strong enough, or clever enough, or possessed of sufficient knowledge, to have, humanly speaking, any chance of accomplishing them. . . . God can make us sufficient; indeed He has already done so, but only a gift of the Spirit which remains latent until the human strength fails."

"The Church is always in a crisis, and always will be. Difficulties, limitations, insoluble problems, want of men and money, a menacing outlook, endless misunderstandings and misrepresentations — we have not just to do our work in spite of these things; they are precisely the conditions requisite for the doing of it, an proof that we are at grips with our real task." (*The Second Epistle to the Corinthians*.)

*From the pastoral address, 1956 Convention of the Diocese of Kansas.

sorts and conditions

A FRIEND who was in the hospital about to undergo an operation for the removal of an obstruction between his liver and his intestine tells me that, with the aid of intercessory prayer by the Brotherhood of St. Andrew Chapter, the obstruction disappeared on the eve of the operation. The doctor had no explanation for the change.

A CHILD whose new model airplane came to roost on the ridgepoole of a steep slate roof a few months ago gave his parents great concern by confidently praying that God would blow the airplane down during the night. They feared for his faith if it didn't happen. But, of course, it did. A strong wind began to shake the house about four thirty in the morning, the whole family woke up, the child rushed out, the airplane glided to the ground, and the wind stopped — just like that.

PARATROOPER, with hundreds of his fellows, was slated to make a dangerous mass jump over Greenland some time back at a period when things were going wrong in the paratroop business. His mother asked to have the problem put on the parish prayer list. This was a case where the parish prayers seemed to change the plans of the whole U.S. Army, for the operation was called off.

THESE are all Episcopalian miracles. It would not be difficult to fill up an issue of THE LIVING CHURCH with such currences of which I have been told directly by the recipient. I could add more that have happened to me and mine. Changing weather, finding lost objects, arresting mental decay due to hardening of the arteries — each of these, and other remarkable things I have seen come as the answer to prayer.

TODAY, we address the petition, "Give us this day our daily bread," to chance. Missionaries used to call the people who became Christians in order to get handouts, "rice Christians." In much the same sense of the word, many of us today are "rice materialists," for we find that we can get the greatest practical benefits from nature if we approach it on the materialistic principle of a closed chain of physical cause and effect.

THE PROBLEM of finding a place for miracles in our view of life is, accordingly, not strictly an intellectual or rational problem. It is at least equally a problem of loyalty to what we regard as the main source of our efforts and conveniences.

THE CHURCH is not enthusiastic about calling public attention to the endless series of incidents that show the power of God in and over nature. God is not a handy device for assuring prosperity in business, improving muscular tone, and arresting the progress of disease. If these services are what you desire, your fellow-men, the engineers, scientists, doctors, etc., are more appropriate servants.

THE REAL purpose of miracles is to express love, rather than power, to cement a relationship with God rather than to fix up the universe. Where Jesus went in Palestine the blind saw, the lame walked, the deaf heard, and the dead were raised up. Did He love those He met more than all the other needy folk of that and other countries? No, the difference was that they met Him. God's love goes out to every man, in every place, in every time; but its visible expression patiently waits for the response of Faith.

A MIRACLE is only superficially a material phenomenon. It is a sacrament, an outward and visible sign of an inward and spiritual grace. An article in THE LIVING CHURCH recently seemed to imply that you could take or leave the miraculous element in Christianity. To me, it does not seem that way. No miracle, no sacrament; no sacrament, no Christianity. Unless the material universe is the sensitive and flexible instrument of the spirit, the whole Christian thing is what the philosophers call an epiphenomenon — a sort of overtone, or secondary effect, of material processes. There is no possibility of compromise on the question of the primacy of the spiritual over the material. One or the other has to be boss.

BUT there is another element in the Christian picture: the element of the Cross. There is an intractable and hostile principle in the universe which every man must face for himself. Prayer will not chase it away or dissolve it. For every man there is a point at which God will not interfere, where the only road to victory lies through defeat, the only path to happiness leads through sorrow. This is the point at which we must decide whether we belong to God even if we derive no benefit from it. This is when the miracle doesn't happen, the prayer is not ratified, and God seems to have deserted us. If such a time has not yet come to you, you may be sure that it will. For the Cross is a part of the life of every follower of Christ.

PETER DAY.

BOOKS

In Brief

GREEK ORTHODOX YEAR BOOK 1956. Greek Archdiocese, 10 E. 79th St., New York 21, N. Y. Pp. 192. Paper, 50 cents.

In handy pocket-size form, this is at once the American Greek Orthodox equivalent of the *Episcopal Church Annual* and a "Guide for Armed Forces Personnel." It contains, among other things, morning and evening prayers; the text of the Divine Liturgy, in Greek and English; the calendar for 1956, with Scripture readings for the Liturgy; a list of "Communities of the Greek Orthodox Archdiocese of North and South America" — which includes Canada, Australia, and New Zealand in its jurisdiction; and various matters of practical and historic interest.

Greek Archdiocese of North and South America is now able to boast of 353 churches, of which "51 are named in honor of the Holy Trinity, 48 in honor of the Annunciation, 41 for St. George, 36 for the Assumption, 25 for St. Constantine, and 24 for St. Nicholas."

PARISHES AND CLERGY OF THE ORTHODOX AND OTHER EASTERN CHURCHES IN NORTH AMERICA together with the PARISHES AND CLERGY of the POLISH NATIONAL CATHOLIC CHURCH, JANUARY 1956. Issued by the Joint Commission on Assistance to the Eastern Orthodox Churches. Available from the Rt. Rev. Lauriston L. Scaife, D.D., Chairman, 1114 Delaware Ave., Buffalo 9, N. Y. Pp. 87. Paper, \$1.

A new edition of a useful reference booklet gotten out within the last few years. Includes parishes and clergy of all national varieties of authentic Eastern Orthodoxy, as well as "Other Eastern Churches" (Armenian, Assyrian, Syrian Jacobite) and, for the first time, Polish National Catholic. For the first time also the Russian parishes under the jurisdiction of the Patriarch of Moscow appear (pp. 51f, "Archdiocese of the Aleutian Islands and North America"). Another "first": the full-page pictures of archbishops and metropolitans.

If you want a booklet giving the location of the nearest Orthodox or PNC Church, this is it.

PRAYERS FOR ORTHODOX CHRISTIANS. Romanian Orthodox Episcopate, RFD 1, Jackson, Mich. Pp. 95.

Put out by the Romanian Orthodox Episcopate of America as "Orthodox Christian Library, No. 1, Devotional Series," this handsome and clearly printed volume contains (in English) morning and evening prayers, preparation for confession, preparation for Holy Communion, etc.

EDITORIALS

The Eight Days that Changed the World

IT IS often said that the four Gospels are not really biographies of Christ. The statement is made not only by followers of the modern science of Higher Criticism but by conservative scholars who hold closely to the belief in the full authority and inspiration of the Bible. Nevertheless, it is a somewhat mystifying and irritating statement to the layman. If the Gospels are not biographies of Christ — "lives" of Christ — what are they?

The answer must be found within the Gospels themselves. And the first thing that strikes the thoughtful student is that the Gospels really are concerned with what happened in a certain week about 29 A.D. That is the week we now call Holy Week. It began with the entry into Jerusalem of a band of Galileans following one who rode triumphantly into the city as the Scriptures had predicted of the Messiah. It continued with growing tension between Jesus and the authorities of the city. On Thursday, as the Galilean band dined together, their leader warned them of His impending death and told them that thenceforth the bread and wine of their fellowship meals were to be identified with His Body and Blood — the Blood, He said, of His New Covenant. That night He was arrested and hastily tried. The next day He was executed. On Saturday, His scattered followers hid out in homes of their friends in Jerusalem and nearby villages. But the next morning — Sunday — the news came that His tomb was empty; that He had been seen alive; that He had risen from the dead.

That is the Gospel, the Good News. The stone which the builders rejected has become the chief cornerstone. The King who came to Jerusalem in peace and was rejected and killed by the leaders of Israel has been vindicated by God. And that is what the four Gospels are about. All the preceding events of Jesus' life and the period of His public ministry are touched upon in a sketchy and not particularly consecutive manner. Attention is focused on certain significant moments — His birth, His baptism, His transfiguration. But the rest consists of anecdotes, sayings, healings, scattered recollections that help us to an understanding of those crucial eight days in which the things took place whereby God has given us life and immortality.

This consuming and almost exclusive interest of the Gospel writers in the death and Resurrection of Jesus is full of disappointments for the modern mind. When

did Jesus first become aware of His unique relationship with God? What were the steps that led to this awareness? How long did He go about the Holy Land preaching and teaching? How did He get His education? The Gospels have no answer to these questions. The beginnings of an interest in His life story may be found in some of the childhood episodes recorded, but by the time this interest was developed the materials for satisfying it were few.

It is as if a general had become famous by winning a battle. The first interest would be in the battle and in the things the general did to win it. Only later — perhaps much later — would those who rejoiced in the victory develop a biographical interest in tracing the steps by which the general arrived at his great moment.

So, as we enter into this Holy Week, it is well for us to keep in mind the fact that what this week is about — what the Gospels themselves are about — is a battle and a victory. In a certain sense Jesus rides into history for the first time as He approaches Jerusalem on the donkey that fulfilled Zechariah's prophecy:

"Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Lo, your king comes to you;
Triumphant and victorious is he,
Humble, and riding on an ass,
On a colt, the foal of an ass."

What had been unknown is becoming known, what was hid in obscurity is being made manifest. What had Jesus been doing before? Where did He come from? What led to this moment? These are all inter-



esting questions, but they are of minor significance in comparison with the fact that this is the day God has chosen from the beginning of time to offer His kingdom of righteousness and peace to men.

As the events of the week swiftly unfold, it becomes evident that the world's acceptance of its king is not going to be peaceable. Jesus preaches to the crowds who have gathered for the feast, He parries the verbal thrusts of the rulers of the Jews. He fulfills another prophecy — and leaves no doubt of His intentions — by driving the hucksters and the money-changers out of the Temple. The rulers take counsel together against this growing threat and decide that Jesus must be arrested — but not at the feast, "lest there be a tumult of the people."

As the storm prepares to break, Jesus alone knows

that His death is to be the very means of His victory. This, too, is foretold in Scripture, but few are those that understand and accept it. In His last meal with His disciples, He reminds them that this gathering is a foreshadowing of the glorious time to come in the Kingdom of God. Until then, the bread and wine of their fellowship are His body and Blood — their means of total identification with Him, of participating in the Kingdom He is about to win by the sacrifice of His death. Nowadays, we think of the Holy Communion as celebrated with a rather unusual kind of bread and few of us are accustomed to daily wine. But He chose bread and wine because it was the daily fare of ordinary people — wherever you gather as My followers and eat your daily bread together, you are participating in My body and blood and proclaiming My death until My coming again.

So the events of the eight days that changed the world moved forward, through the agony in the garden, the betrayal, the trial, the crucifixion. These events were only half understood by those who were taking part in them. They are not much more than half understood by us today.

The expectation that Christ would soon return in glory gradually gave place to a realization that His disciples, the daily sharers in His body and blood, were the ones who had to make Him known to the world. His Resurrection was not a demonstration of His victory for the eyes of the world, but only for the eyes of those who belonged to Him. The Resurrection could only have meaning for those who saw it through the Cross. The victory could be a victory only for those who would become participants in the battle.

And so it is today. There can be no Easter without a Good Friday, and neither Easter nor Good Friday without the "fellowship of the mystery," the company of those who have become partakers in His body and blood. In each new Christian's life, the innocent festivity of Palm Sunday is darkened by a growing realization that following Christ as our King requires something besides Hosannas. Maundy Thursday and Good Friday are necessary steps in the road from a joy that has not been paid for to a joy that can only be bought at a price — the price of all that we are and all that we have.

This, then, is what the Gospels record for us — not a detailed account of the life and character of a man named Jesus of Nazareth; but rather what He did in the eight days that changed the world and how He provided us with the means to become participants in His struggle and His victory.

Mrs. Mueller

In the retirement of Mrs. Mary A. Mueller, credit manager, THE LIVING CHURCH has lost one of its most valued staff members. Mrs. Mueller served first the

Morehouse-Gorham Company and then the Church Literature Foundation from 1923 until 1956, a period of 33 years, in various responsible positions.

For a time she was managing editor of *The Living Church Annual*. Later she served as circulation manager of THE LIVING CHURCH. In recent years, as credit manager, she has also served as the head of the accounting department. For many years, she has also kept the records of THE LIVING CHURCH RELIEF FUND, corresponding with Churchpeople in many lands who have been aided by readers of the magazine.

In retirement, Mrs. Mueller is planning to take an ocean voyage to see some of the countries from which she has been receiving mail all these years. We wish her Godspeed and *Bon voyage* in the name of all the members of THE LIVING CHURCH FAMILY.

Capital Punishment

Capital punishment continues as a grisly characteristic of our society, although why it should continue is something of a mystery. In Wisconsin, a state which has abolished the death penalty, two men were convicted of murder recently after an expeditious trial, and were sentenced to life imprisonment within a few weeks after their arrest. There were no other witnesses to the actual shooting; tavern patrons had been ordered into a washroom and heard the shots through the door. It is quite possible that if the penalty had been death a clever defense attorney could have played upon the instinctive horror of jurors against sentencing a man to die to make an unreasonable doubt seem like a reasonable one.

It seems to us that capital punishment is, as Mr. Kinsolving's article suggests, primarily an effort to exact revenge rather than to maintain the peace and order of the state. It represents a concept of vindictiveness and retribution that is a standing denial of the meaning of Christ's death on the Cross.

The Christian does not think that death is the worst thing that can happen to a man. Indeed, the criminal who dies is not injured as severely as those who, with inflamed passions or hardened hearts, work to encompass his death. It is not just the fact that the convicted criminal dies, but the fact that his death is the ratification of the world's implacable ill-will toward him that makes capital punishment seem to us so fundamentally opposed to Christianity.

In Wisconsin, it is virtually unheard of for responsible voices to be raised in favor of restoring the death penalty. If it really had some value, wouldn't somebody speak up for it once in a while?

We hope that Churchpeople in the states where abolition of the death penalty is under consideration will make their voices heard in favor of the change. This would, in our opinion, be a highly appropriate resolution to make in Holy Week, 1956.

N.C.C. Delegates Begin Ten Day Moscow Visit

Disagreement over agenda marks first session with Russian Church leaders; delegates meet Czech Churchmen on stopover in Prague

First day formal conversations on March 18th between the National Council of Churches nine-man delegation and the Russian Orthodox leaders in Moscow were marred by a difference of opinion over the agenda.

The disagreement developed almost as soon as the Americans sat down with Metropolitan Nikolai, who proposed that the first agenda item, the Churches' role in promoting peace, should continue for three days. The Americans insisted that the first item be dealt with in one day, leaving the two sides free to discuss the Churches' freedom to fulfill their mission and church-state relations. A compromise of concluding the first item the next morning was made. Other topics scheduled for discussion were: the Christian faith and other religions; the Christian faith and modern science; theological education; and Christian literature.

In an opening statement the Rev. Dr. Eugene Carson Blake, American delegation leader and president of the National Council of Churches, assured the Russians that "we come without any instructions from our Government."

Despite ideological differences, he said, the Christian Churches of the United States and the Soviet Union have much in common, including the "heritage of the Prince of Peace for more than 19 centuries."

The Rev. Dr. Walter Van Kirk, director of the international affairs for the National Council of Churches, in his statement endorsed the United Nations and rejected the notion of inevitable war.

Metropolitan Nikolai stated that he had also entered into talks with the Americans without instructions from his Government. However, he said that the Orthodox leaders considered the World Peace Council as representing all peace-loving forces in the world.

Dr. Blake and his colleagues made clear they would never support the World Peace Council as long as it advocated Soviet policy at every turn. They also charged that it was not representative of Churches outside the Communist orbit.

The Americans also criticized the Orthodox Church officials for espousing the Soviet Union's position on the Korean war and spreading the accusation that United States Churches were controlled by millionaires, wrote the *New York Times*.

The nine American delegates were to spend 10 days in Moscow. Two of the delegation are Episcopalians: Bishop Sherrill, Presiding Bishop, and Paul B. Anderson. Other delegates are: Dr. Franklin Clark Fry, president of the United Lutheran Church in America; the Rt. Rev. D. Ward Nichols of New York, Presiding Bishop of the African Methodist

Episcopal Church's First District and a vice president of the National Council; Dr. Roswell P. Barnes (Presbyterian U.S.A.), the National Council's associate general secretary; Dr. Van Kirk; Dr. Blake; Dr. Herbert Gezork (American Baptist Convention), president of Andover-Newton Theological Seminary; Charles C. Parlin (Methodist) of New York, member of the National Council's General Board. Donald C. Bolles of New York, executive director of the National Council's office of public relations, accompanied the delegation.

On their arrival they were met by five Orthodox leaders, headed by Metropolitan Nikolai.

Enroute to Moscow, the American delegation had an unexpected overnight visit at Prague with Christian leaders of Czechoslovakia. A delegation of eight Church leaders, headed by Orthodox Bishop Jan of Prague, including leading clergymen of the Evangelical Church of the Czech Brethren and the Methodist Church, welcomed the Americans.

On the return trip, the American group will stop over for a day in Stockholm, arriving back in New York on March 23d.

Survey Finds Death Penalty No Deterrent to Murder

Capital punishment does not deter murder or provide any greater protection to police officers in the performance of their duties, a Canadian Jesuit concluded after studying the crime rate in 24 American states. (See article, page 6.)

Rep. John J. Rooney (D-N.Y.) inserted in the Congressional Record the report made by Father Donald Champion, S.J., to a joint committee of the Canadian Parliament which is considering proposals to abolish the death penalty.

Fr. Champion surveyed 24 states selected on the basis of similarity of geographical location and population, rural and urban.

State superintendents of police in 18 states, who replied to a questionnaire submitted by the priest, did not agree on whether the death penalty provides "a certain amount of protection for police officers." Only eight of the state superintendents definitely felt that the death penalty should be retained. [RNS]

Church Leaders Deplore Deportation Of Cyprus Archbishop

Statements deplored the deportation of Greek Orthodox Archbishop Makarios from Cyprus by the British have been issued by a number of Church leaders throughout the world. The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, said in Geneva that the action might endanger efforts of the World Council to bring Western and Eastern Churches together. The World Council secretariat sent a cable expressing concern over the deportation to the Orthodox Church in Cyprus, a member of the Council since 1948.

Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America, has asked Secretary of State Dulles and several world religious leaders to request the return to Cyprus of Archbishop Makarios and Bishop Kyprianos of Kyrenia, exiled with him. Archbishop Michael's plea was sent to the Most Rev. Geoffrey Fisher, Archbishop of Canterbury, Dr. Visser 't Hooft, and Dr. Roy G. Ross, general secretary of the National Council of Churches.

"Exercise Every Influence"

Earlier, the Holy Synod of the Orthodox Church in Greece had sent similar telegrams to the heads of all the Orthodox Patriarchates and autocephalous Orthodox Churches, the World Council, the Archbishop of Canterbury, and the leaders of the (Lutheran) Churches of Sweden and Norway.

In its telegram to Patriarch Alexei of Moscow, the Synod made reference to the support of the Russian Church when Greece was under Turkish domination. It urged the Russian Church to "show her traditional strong protection and exercise every influence toward repairing this injustice."

Archbishop Makarios, who is 42 years old, is known in this country, having studied in the United States. A native of Cyprus, he has been active in the movement for reunion of the island with Greece. Whether he has advocated only passive resistance to British occupation or whether he has encouraged terrorists is a point upon which Greeks and British do not agree.

The strength of the reaction in Greece, as in Cyprus, against the action taken against the archbishop, is partly attributable to the role Churchmen have taken in the fight for independence and in political leadership, according to the *New York Times*. "Greek school children are taught to revere some patriotic prelates who demanded independence as young Americans are taught to revere the minutemen of Lexington and Concord," a *Times* report says.



THE CHURCH KEYS were released to Mr. Melish.

Judge Rules Holy Trinity Election Invalid

The new keys to Holy Trinity Church, Brooklyn, N. Y., were released to the Rev. William Howard Melish after a justice of the state supreme court refused to issue a temporary injunction to prevent him from holding services there. The church's locks, which have been changed several times in the controversy between Mr. Melish and some of the church's vestrymen, had most recently been changed on March 5th, when the Rev. Dr. Herman S. Sidener had been installed as rector by Bishop DeWolfe of Long Island [L. C., March 18th]. Dr. Sidener's election and subsequent installation were declared illegal by Justice Edward Baker when he refused to bar Mr. Melish from the church on March 10th.

The judge declared that the vestry meeting February 6th which elected Dr. Sidener had not been legally constituted. The church's charter provides for two wardens and nine vestrymen, but two posts on the vestry had been vacant for some time at the time of Dr. Sidener's election. Both wardens and four vestrymen were present at the election, February 6th. The judge ruled that "both church wardens and a majority of the vestrymen" referred to a majority of the number provided for in the charter. The judge pointed out that "attendance of one or more of the absent vestrymen could have been compelled," but that "no effort to compel attendance was made."

After Dr. Sidener's election, two new members were added to Holy Trinity's vestry, bringing the number up to the required nine. Judge Baker, after ruling that actions taken at the February 6th meetings were illegal, added that "the subsequent proceedings, although regular, were ineffectual to validate Dr. Sidener's election."

Lewis G. Reynolds, senior warden, announced that Justice Baker's decision would be appealed, according to the New York Times. An action for a permanent injunction against Mr. Melish was pending in Brooklyn Supreme Court when the temporary injunction was refused. A judicial inquiry into Mr. Melish's conduct was also being conducted by the diocese of Long Island.

After the court's decision, Dr. Sidener announced that he would not be at the church the next day, Sunday, March 11th. Speaking at his home in Great Neck, Long Island, he said that he had "another commitment." He added, however, that he would have conducted services at Holy Trinity if the court had issued a restraining order against Mr. Melish.

"Over 500 jubilant, victory-conscious supporters" greeted Mr. Melish at Holy Trinity on March 11th, according to

Frederick Sontag, LIVING CHURCH correspondent, who added that at the coffee hour after the service "an impromptu victory celebration was held."

Mr. Sontag wrote:

"At the coffee hour Mr. Melish emotionally praised his supporters with over 200 of them milling around to shake his hand and pat him on the back in the crowded gymnasium next to the church. The controversial priest stepped onto a chair, clapped his hands above his head to get attention, and said he was 'grateful beyond words' for their support and encouragement."

"The Sunday service found television camera crews filming the service from side balconies above the heads of the congregation. New York city detectives stood guard all through the church, but there was no need for their services, as the Melish forces were fully in control and only a couple of observers for the bishop were reported spotted by alert newsmen. Anti-Melish members of the vestry did not attend the services."

Mr. Melish hailed the decision as vindicating himself and his supporters. He said he would continue to hold services at Holy Trinity "until the final determination of the action which, in light of this decision, can result only in a final decision in favor of the congregation, the three vestrymen, and myself." He added that he was "confident that now there will be no further unseemly attempts to interfere with my conduct of the services."

New Pakistan Constitution Assures Religious Freedom

Religious freedom is assured Christians and members of other minority groups in the constitution of the new "Islamic Republic of Pakistan." The nation, almost 86% Moslem, is now an independent unit in the British Commonwealth.

After eight years of discussion, the charter was signed four days before Maj. Gen. Uskander Mirza, former Governor General, was elected first president of the new State. He was scheduled to take office on March 23d.

Under the constitution, the President must be a Moslem, in deference to the religion of the majority. But the preamble requires that "adequate provision" be assured minorities "freely to profess and practice their religion." It also stipulates that their "legitimate interests" must be safeguarded.

The minority groups include some 528,000 Christians, about 300,000 of whom are Protestants, including Anglicans, the rest Roman Catholics. The largest minority is the Hindus, numbering about 13% of the State's 76 million people.

One of the constitution's articles specifies that no person attending any educational institution shall be required to take instruction in any religion "other than his own," nor may be obliged to attend any religious ceremony or act or worship not of his own belief. [RNS]

Air Time for Religion Should Be Free, NCC Group States

The practice of buying or selling radio and television time for religious broadcasts was condemned by the Broadcasting and Film Commission of the National Council of Churches at its annual meeting in New York recently. Only two representatives of the United Lutheran Church opposed the statement, which called upon stations and networks to make desirable time available free for religious broadcasts, and asked N.C.C. member Churches to exercise their influence in support of this position.

At present the Mutual Broadcasting System and the American Broadcasting Company carry a total of 17 programs paid for by religious groups, mostly of an evangelistic type. Recently the National Broadcasting Company has been considering sale of time to the Rev. Billy Graham's evangelistic association, although it has never accepted a religious series on a commercial basis before.

The statement said that networks or stations did not adequately discharge their responsibilities by "scheduling sponsored or paid-for religious programming in all or a major part of the time allowed for religious broadcasts." The commission is afraid that church groups who cannot afford to pay for time will be forced to accept only marginal or unsalable time periods.

Where a program does have a sponsor, the commission opposes joint commercial and Church sponsorship. The statement also called upon stations and networks in their allotment of time to different religious groups "to give due consideration to the strength and representative character of the councils of Churches, local and national."

The commission adopted the largest budget for radio, television, and film production in its history, \$1,751,400 for 1956. Reports on work done by the commission last year said that seven weekly TV series and seven series of weekly national radio programs had been produced, as well as five motion pictures and seven film strips.

The commission also sponsored six one-week workshops and 40 one-day seminars to train some 1,200 clergymen, educators, and others in basic radio and television production techniques.*

*Here is a list of training workshops scheduled by the Broadcasting and Film Commission for 1956. Some of the dates are tentative ones. More information may be obtained from Mr. Charles H. Schmitz, Broadcasting and Film Commission, National Council of Churches, 220 Fifth Ave., New York 1, N.Y.

April 2-4: Syracuse, N.Y., American Baptist Convention Workshop; April 8-13, Flint, Mich., Workshop; April 15-20, Milwaukee, Wis., Workshop; April 30, Harrisburg, Pa.

May 14-16, Dallas, Tex. Workshop; May 17, Enid, Okla., Institute, Phillips University.

June 11-15, Indianapolis, Ind., Workshop; June 16-21, Lake Geneva, Wis., Association of Council Secretaries; June 22-23, South Dakota Institutes; June 25-29, Regina, Saskatchewan, Canada Workshop.

July 30-August 10, New York, N.Y., International Workshop.

September 17-21, Kentucky Institutes.

October 1-4, Chicago, Ill., Adult Family Life

ity tax. The memorandum commanded to them the action of the diocese of Ohio, which passed this resolution at its 1956 convention:

Whereas, the 1955 convention of the diocese of Ohio recommended voluntary election of coverage under Old Age and Survivors Insurance of the Federal Social Security Act by all clergymen of the diocese; and

Whereas, the premium of 3% of 1955 income up to a maximum of \$126 for this coverage becomes due and payable by individual clergymen prior to April 15, 1956, and represents an entirely new burden on clergymen's incomes which, in many cases, have been on the basis of minimum living needs of the past;

Be It Resolved, that the Bishop and Diocesan Council are requested to take measures to insure that no diocesan or missionary clergymen desiring Social Security coverage is prevented from doing so by lack of immediate funds; and

Be It Further Resolved, that similar action is recommended by this convention to vestries in behalf of parochial clergy.

Workshop; October 15, Roanoke, Virginia Institute.

November 4-9, Charleston, W. Va., Workshop; November 11-16, Memphis, Tenn., Workshop; November 26-30, Iowa Institutes.

December 6-10, New York, N.Y., Evangelism Workshop.

Last Minute Reminder For Clergy Social Security

The Church Pension Fund has addressed a reply postcard to all the clergy summarizing for them, presumably as a last-minute reminder, the steps they must take by April 16th (April 15th falls on a Sunday) to qualify for Social Security coverage. The card refers them to their local Social Security Administration office for any matter in connection with this on which they may be in doubt.

The card also asks them to indicate whether or not they intend to apply for Social Security protection, and their reasons for not doing so in case of a negative answer. These results (minus the signatures) will be tabulated for a later report to the Church.

Clergy who have already taken steps to apply for Social Security coverage and wish to change their mind must take action before April 16th in order to avoid being included on its rolls.

The Rev. Almon R. Pepper, director of the Department of Christian Social Relations of National Council, has sent a memorandum to diocesan social relations departments suggesting that help be given clergy in paying their initial social secu-

Chaplain Johnson Ministers To New York's 'Finest'

Dr. John H. Johnson of St. Martin's Episcopal Church, New York City, is one of six chaplains — and the only Episcopalian — ministering to the city's police force of 22,500 men. The other chaplains are Catholic, Jewish, Lutheran, and Baptist.

Appointed in 1939, Dr. Johnson is in his 17th year of service to "New York's finest." On 24-hour call, he is bound, with his colleagues, to respond immediately whenever a member of the force is killed, injured, or involved in any trouble in performance of his duties. He also performs the traditional ministries to the troubled, needy, sick, and dying. He is the probation officer for any policeman who may have been put under departmental charges, and is available continuously for personal counseling.

Chaplain Johnson's latest assignment



A. Hansen

NEW YORK CITY'S POLICE DEPARTMENT, whose choir is shown here at funeral services for one of its members held at St. Martin's Church, is ministered to by six chaplains, of whom Dr. Johnson is one.

was as professor in a new course on "Moral Principles Governing the Police Profession," to 700 recruits of New York's police force. The first of its kind in the country, the course is a requirement for graduation from the Police Academy. It includes 10 hours of lectures given by five chaplains on such subjects as "spiritual attitudes" and "development of character" of a police officer.

Dr. Johnson, explaining that the chaplain was a friend to all policemen, that his contacts were personal and outside the routine dealings with superior officers, and noting that through the years police chaplains had saved many men of the force from foolish mistakes and possible dismissal, told his students:

"You will be exposed to the corroding effects of crime. Therefore, you must cultivate the highest principles of honesty and justice to protect you. As the years pass, you will become more understanding and tolerant of the frailties of human nature and you will be more invulnerable to contamination than you are now."

Society of St. Dismas To Help Prisoners

The celebration of March 26th as the feast of the Penitent Thief is being promoted by a new organization entitled the Society of St. Dismas.* The Society, one of whose founders has served a four-year prison sentence, is working to aid the imprisoned through supplying reading material to prison chaplains, and requesting that the Eucharist be offered for those in prison on March 26th in particular, and also at other times. A number of churches, including several in New York City, have agreed to remember prisoners in their services on that day. Anyone interested in more information on the society and its work may write Mr. Philip Deemer, director, at 229 E. 35th St., New York 16, N. Y.

*EDITOR'S NOTE: The date of the death of the penitent thief was, of course, the same as that of the crucifixion, placed by various authorities at some time in March or April of the years 29, 30, or 33 A.D. Tradition settled on the date of March 25th, which was also regarded by Christian speculation as the date of the creation of man, the expulsion from Eden, the death of Abel, and other key events in the history of God's dealings with man. In the Church Calendar of today March 25th is the Feast of the Annunciation.

This leaves the penitent thief overshadowed completely; it is reasonable to transfer his observance to March 26th, but no official Anglican or other Church calendar that we know of does so. In a year like 1956, when the day comes in Holy Week, no commemoration of any other holy day may be made—not even of the Annunciation, which is transferred to April 9th. However, it would still be appropriate to include a prayer for prisoners in the Communion Service of the Monday in Holy Week. One is given on page 46 of the Prayer Book.

Tenfold Church Building Increase Over 1946 Seen

The church architect was described as the victim of a split between the "sacred" and the "secular" by the Rev. Clifford L. Stanley of Virginia Theological Seminary in Atlanta, Ga., recently. Dr. Stanley addressed some 400 church designers and architects at the annual joint conference on church architecture sponsored by the

Church Architectural Guild and the National Council of Churches' Bureau of Church Building. Dr. Stanley said that the problem of church architects and designers is part of the wider problem of "cultural dislocation and schizophrenia." He added:

"When the sacred neither embraces the whole of life nor is embraced by it, what does the sacred do when it wants to erect a building? . . . When there is a split between the sacred and the secular, there is a curious emptiness about the 'sacred.' Religion is torn away from life as a whole, so it invents an unreal, synthetic life of its own, made up of 'religious acts,' 'church work,' and 'good works.'"

A record high for 1956 of \$900,000,000 in church building in the United States was predicted at the meeting. This figure represents a tenfold increase over 1946 and a rise of 25% over 1955.

For the second consecutive year, modern designs took all top awards at the annual competition sponsored by the Church Architectural Guild. No Episcopal churches were among the winners this year. In some of the five categories in which awards were given, no first prizes were awarded. Dr. Arland A. Dirlam, chairman of the awards jury, said the winning designers were not straining for the unusual, and that "they've gotten away from the factory or commercial sort of thing and have caught the atmosphere of worship necessary in religious architecture."

Only Ancient Greek Testament Is Permitted

An order issued by the Ministry of Cults and Education warned school heads throughout Greece that use of any version of the New Testament other than the traditional one in ancient Greek is strictly forbidden.

The ministry said the warning was issued as the result of many questions submitted to it "as well as because of the circulation in Greece of Testaments issued by foreign Bible societies that present many discords with the original Greek text, the only one authorized by the Ecumenical Patriarchate of Istanbul and the Church of Greece."

Meanwhile, work on a new version in modern Greek is going forward under the direction of a committee of professors at the University of Athens theological school.



SISTER JULIANA

The Rev. Robert Williams of the staff of St. Christopher's journeyed to nearby Yonkers, N. Y., to inspect the bell in answer to an advertisement, and, finding it met the chapel's needs, carried it home with him. The problem of mounting it was no problem at all after Joseph Steinberg of the New York City Community College of Applied Arts and Sciences took hold. He and his students in the construction and technology department encased the bell in a metal stanchion and dedicated not only the labor but the parts.

Bishop Minnis Confirms Four Soldiers at Camp Hale, Colo.

Climaxing his first visit to a military post, Bishop Minnis recently confirmed four Camp Hale, Colo., soldiers in the Episcopal Church. The confirmation in the post chapel followed a reception and dinner for Episcopalian stationed at the Continental Divide Post.

Guiding the bishop of the Colorado diocese on his whirlwind tour of the post was Lieutenant John Slee, post chaplain. In quick succession the bishop visited ski training, troops setting up a tent bivouac, the post's unique mule outfits, and recreational facilities.

Church May Undertake More Work in Central America

The question of which of the Churches of the Anglican Communion is to minister to Churchpeople in Central America is being considered. At the present time Bishop Gooden of the Panama Canal Zone, a missionary district of the American Church, is in charge of work in the Canal Zone, and the Republics of Panama, Colombia, Costa Rica, and Nicaragua. The jurisdiction of the Rt. Rev. G. H. Brooks, Bishop of British Honduras, whose authority comes from the Church of the Province of the West Indies, is described in the *Episcopal Church Annual* as "British Honduras (with spiritual jurisdiction over Central America)."

The British Province of the West Indies will meet by June to vote on whether to give the Episcopal Church extended jurisdiction in Central America of Spanish Honduras, Salvador, and Guatemala. If they should vote in favor of this, the American Church's House of Bishops, at its meeting in November, 1956, must decide what action it will take to provide for this area. As the present Canal Zone missionary district is very large, (Bishop Gooden is on the road most of the year covering a distance equal to that between Miami and New York), it may be considered necessary to create another district to take on the added responsibility.

The district of the Canal Zone was created in 1919. Building on earlier work by the Church of England, it serves, for the most part, British West Indians, or citizens of the Central American countries who are of British West Indian descent. Many of these people came to Panama at the time the Canal was built, as did thousands of British and American businessmen and their families. The district has maintained and added to the work done in the area by the Church of England, but has lacked funds and clergy to meet all opportunities in this phase of the work. Little work has been done among the Spanish-speaking people.

The majority of the inhabitants of the area are Spanish-speaking people of mixed Spanish, French, West Indian, Indian,

and European background. Roman Catholicism has been the traditional state religion, but has often been mixed with spiritism, witchcraft, and superstition, in the real religion of the people.

A former Roman Catholic priest has been quoted as saying that "if the Episcopal Church would only build an adequate church in Panama City dedicated to work among Latin Americans, with a competent Spanish-speaking priest, the results within a short time would be tremendous." According to a priest of the district, "given 10 more priests and funds, Bishop Gooden could immediately establish work in Spanish in every area with schools and successful congregations." Publications on the Church in Spanish are being planned, and a Spanish hymnal will soon be published. Services in Spanish are being conducted in the district now, whenever possible, but not much more work can be undertaken with the district's present resources.

Canadian Churches to Be Razed To Make Way for Seaway

Within 12 months 20 churches in Ontario, Canada, are to be razed as part of the price of the St. Lawrence seaway development.

Clergymen of Anglican, Roman Catholic, United, and Pentecostal churches, some dating back to the early 19th century, believe the uprooting will be a prelude to a religious revival.

Churches will be rebuilt on new town-sites, but in some instances as many as three churches will be merged.



BRITISH AMBASSADOR and Mrs. Henderson attended a Missionary Rally at St. Paul's, Panama City.

Bishop of Melanesia Accepts Ship for Work in Islands

The Rt. Rev. Alfred T. Hill, Bishop of Melanesia, has accepted a tender from an Australian firm to build the smaller of two ships which he needs in his work. The vessel is 50 feet long and is expected to be ready by June of this year.

The second and larger ship, to be called The Southern Cross VIII, should be ready by June, 1957. It is 80 feet long with a 26-foot beam. Use of the two ships is expected to save much of the total annual running costs.

Described as the floating home for the bishop and his staff, the ships are a necessity for work in the island-scattered diocese, an area in the South Pacific, northeast of Australia. Among the islands included in the diocese are the Solomon Islands, New Caledonia, New Hebrides, Fiji Islands, Admiralty Islands, and the Bismarck Archipelago.

Joint Commission to Study Work of Deaconesses

The Joint Commission of General Convention on the Work of Deaconesses met at the Synod House of the diocese of New York recently, and organized with the Rt. Rev. Walter H. Gray as chairman, the Rev. Dr. Killian A. Stimpson as vice-chairman, and Deaconess Ruth Johnson as secretary-treasurer.

Commission members agreed that the duties, training, and other matters needed for deaconesses should be adapted to modern needs and conditions but that there is a very real place in the life of the Church for deaconesses when necessary revisions in their work are made.

It is expected that the Commission will make recommendations to the 1958 General Convention regarding the canonical revisions necessary to carry out its recommendations.

Bishop Gray to Take Part In Consecration in Scotland

The Rt. Rev. Walter H. Gray, bishop of the diocese of Connecticut, has accepted the invitation of the Bishop of Argyle and the Isles, who is Primus of the Episcopal Church in Scotland, to take part in the consecration of the Very Rev. E. F. Easson as Bishop of Aberdeen and Orkney. The consecration service will take place on April 25th in St. Andrew's Cathedral in Aberdeen.

The matter is of special interest to Connecticut because the first bishop of the Episcopal Church in America, the Rt. Rev. Samuel Seabury of Connecticut, was consecrated by Scottish bishops in Aberdeen in 1784. This will be the first time that a bishop of Connecticut has returned to Scotland to participate in the consecration of a Scottish bishop.

New College Work Secretary Named by National Council

The Rev. Philip Tyler Zabriskie has been appointed to the post of executive secretary of the Division of College Work of National Council. He succeeds the Rev. Roger Blanchard, who became dean of St. John's Cathedral, Jacksonville, Fla., on March 1st. Presently assistant rector of Grace Church, Amherst, Mass., and assistant chaplain at Amherst College, Mr. Zabriskie will assume his new duties in the late summer of 1956.

Born in 1928 in Alexandria, Va., Mr. Zabriskie is a son of the Rev. Alexander C. Zabriskie, former Dean of the Virginia Theological Seminary. He is a graduate of Princeton.

As a Rhodes scholar at Balliol College, Oxford, England, Mr. Zabriskie studied philosophy for one year and economics for one year, and was on the football and tennis teams. Upon his return to the United States, Mr. Zabriskie entered the Virginia Theological Seminary. He was ordained priest in 1955.

Mr. Zabriskie has long been active and interested in the young people's and college work activities of the Church. In 1947 he was a delegate, representing the National Council's Division of College Work, to the Second World Conference of Christian Youth, held in Oslo, Norway. A member of the National Youth Commission from 1947-49, Mr. Zabriskie represented the commission at the young people's section of the First Assembly of the World Council of Churches at Amsterdam in 1947. He was Chairman of the Triennial Youth Convention, held in San Francisco in September, 1949.



REV. P. T. ZABRISKIE

Council of Churches in Athens Opens Doors to Life to Refugees

This account is taken from a release from the World Council of Churches which was written by Cecil Northcott, British Congregational minister, publisher, and journalist.

On the second floor of Number One Sophocles Street, in Athens, Greece, where the World Council of Churches orders its complicated coördination of service to refugees passing through Greece, move groups of people daily to other lands. Their beginnings under Christian auspices is a token of Christian concern in the peopling of a continent.

Greece has more people than she can economically support on her thin, meagre acres. Her exports must be flesh and blood, so through the portals of One Sophocles Street every day go the hostages of one world to another.

At the Sophocles Street address is a blackboard which has the word "departures" chalked on it. It is a talisman of wonder for the young Yugoslav or Albanian who has crept down through rocky defiles between his country and Greece, seeking a new start somewhere. The blackboard lists the daily sailings and flights from Pireaus port and the Athens air field, as the stream of refugees is checked, sponsored, vouched for, investigated, and approved. When a young Albanian was asked why he jumped the frontier, he flashed a smile and answered, "Communism."

Four years ago the World Council of Churches opened its Athens office, under the direction of Mr. Christopher King, to help war refugees from Communist countries — especially those without Greek citizenship but with a Greek heritage. Romania has expelled some 4,700 "Greek ethnics" and Albania the same number. Then there are smaller numbers of Bulgarians and Yugoslavs, and the 7,000 Armenians, and White Russians who have

found asylum in Greece at various times but have not secured Greek citizenship. The trickle of refugees into Greece never ceases, and, to the credit of the Greek government, no genuine refugee is ever turned back.

Behind a refugee there usually stands a family, and through the Athens office proceeds the patient process of reuniting families, tracing children, arranging their meeting — a knitting of the threads of life.

Here is the World Council at full strength as a grand coördinator of agencies that wish to assist refugees. First comes the United Nations High Commissioner with his universal concern. Athens receives about \$18,000 from him. Then there are the gifts of the churches themselves through the World Council: about \$40,000; and the grants from the Intergovernmental Committee for European Migration of about \$48,000. All this is backed by the powerful aid of the United States Escapee Program, which is concerned with non-Greeks who escape from Communist countries. The Program provided \$174,000 last year. In addition, there are travel loans, clothing and bedding, and food supplies through Church World Service, New York.

But to depart is not enough for the refugee. He must do something to make himself efficient, which usually means, first of all, learning English. To talk is not enough, however. Athens also teaches the basic elements of farming and simple use of tools to youths who are without special skills.

Behind all the glory and grief in Greece is the gloom of the unwanted refugee — that international personality indexed as "hard core." He can never, for health reasons, for age, for physical inability, join the milling crowd before the departure blackboard.

Greece is a poor country still drawing hundreds of millions of dollars a year in American aid, and the burden of refugees is just another added weariness to the administration. Without a coördinating agency such as the World Council of Churches, which has the confidence both of the government and the Greek Orthodox Church, the efficient Athens plan for refugee service would probably not be in existence. As it is, this Christian service is on the frontier of a new life for thousands, and is not only binding up the wounds and bearing the burdens, but opening the doors to life — even life abundant.



World Council of Churches Photo

THE CHILDREN'S KINDERGARTEN and playground center in the Lavrion camp, south of Athens, where 40 alien refugee children are cared for, is shown here, depicting the dedication in September, 1955, of the renovated kindergarten room. A priest of the Greek Orthodox Church makes the dedication.

PEOPLE and places

Appointments Accepted

The Rev. Stephen P. Austill, formerly curate of Trinity Church, Melrose, Mass., is now in charge of St. Anne's Mission, North Billerica, Mass. Address: 10 Call St.

The Rev. Mark A. Boesser, formerly rector of Trinity Church, Mount Airy, N. C., is now in charge of St. Christopher's Mission, League City, Tex. Address: Box 767.

The Rev. William A. Clehsch, formerly associate professor of Church history of the Virginia Theological Seminary, Alexandria, Va., is now associate professor of the history and mission of the Church at the Episcopal Theological Seminary of the Southwest. Address: 606 Rutherford Pl., Austin, Tex.

The Rev. Henry T. Egger, formerly rector of Holy Trinity Church, Fayetteville, N. C., will on April 1st become rector of St. Peter's Church, Charlotte, N. C.

The Rev. H. Benton Ellis, who has been serving Grace Church, Port Orange, Fla., will be curate of All Saints' Church, 338 E. Lyman Ave., Winter Park, Fla., and chaplain to Episcopal Church students at Rollins College.

The Rev. John E. Erickson, formerly curate of the Church of St. Michael and All Angels, Studio City, Calif., is now vicar of St. Columba's Mission, Camarillo, Calif. Address: 1251 Las Posas Rd., Camarillo.

The Rev. Richard Horsley, who has been serving as a chaplain in the armed forces, is now in charge of St. Paul's Church, Washington, N. C., in the diocese of East Carolina, serving St. Stephen's, Haddock's Cross Roads, and St. Andrew's, Greenville.

The Rev. George Rowland Peters, who has been in charge of Emmanuel Chapel, Verona, Va. (Staunton RFD 4) and the Church of the Good Shepherd, Folly Mills, (Staunton RFD 1), is now rector of a relatively new congregation, St. Andrew's Church, Galax, Va., a town that lies across the line dividing Carroll and Grayson Counties in Virginia.

Until 1955 there was no Episcopal Church congregation in either of these counties. The Rev. B. Clifton Reardon, rector of Christ Church, Pulaski, Va., noted the possibilities for productive work in the thriving town of Galax, 40 miles distant from Pulaski by highway, and at Hillsdale, another nearby town.

After consulting with Bishop Marmion of Southwestern Virginia, the Rev. Mr. Reardon began to hold services for the new group twice a month in temporary quarters. Soon the congregation rented and repaired an unused Presbyterian church just out of Galax. With the coming of the Rev. Mr. Peters, Galax will have its first full-time minister. His address will be 601 Stuart Dr.

Armed Forces

Major John F. Robohm, III, deacon, who is on active duty with the Field Artillery, U.S. Army, has returned from Japan and may now be addressed: 4050th S. U., the Artillery and G. M. Center, Fort Sill, Okla.

Changes of Address

The Rt. Rev. James W. F. Carman, Bishop Coadjutor of Oregon, may now be addressed at 1200 N.W. Twenty-Third Ave., Portland 10, Ore. He was formerly dean of Trinity Cathedral, Phoenix, Ariz.

The Rev. Eldon W. Borell, assistant of St. Paul's Church, Kansas City, Mo., may be addressed at 449 E. Fifty-Fifth St., Kansas City 10, Mo.

The Rev. Charles M. Hall, rector of St. Peter's Church, Manton, R. I., formerly addressed in North Providence, may now be addressed at 27 Homestead Ave., Johnston 9, R. I.

The Ven. David B. Reed, archdeacon of the Republic of Colombia, South America, reports a change of address: For sea mail, Apartado Nacional 709, Cali, Colombia; for air mail, Apartado Aereo 2391, Cali, Colombia; for cable, PECUSA, Cali, Colombia.

The Rev. Edgar A. Sherrod, retired priest of the diocese of Los Angeles, formerly addressed in Glendale, Calif., and on Palos Verdes Blvd. in Redondo Beach, may now be addressed: 1724 Esplanade, Redondo Beach, Calif.

The Very Rev. Thomas M. W. Yerxa, who will become dean of Trinity Cathedral, Phoenix, Ariz., on April 8th, may be addressed at 114 W. Roosevelt St. He was formerly dean of the cathedral in Wilmington, Del.

Ordinations

Priests

Connecticut — By Bishop Hatch, Suffragan: The Rev. Kenneth Harrison Kinney, on March 3d, at St. Paul's Church, Plainfield, Conn., where he is vicar; presenter, the Rev. D. H. Loweth; preacher, the Rev. William Smith.

Panama Canal Zone — By Bishop Gooden: The Rev. Jesse Kimball Renew, on December 17th, in the Cathedral of St. Luke, Ancon, C. Z.; presenter, the Rev. Dr. J. H. Townsend; preacher, the Very Rev. M. R. MacDonald.

By Bishop Gooden: The Rev. John Alvin Spalding, on January 28th, at Christ Church By-the-Sea, Colon; presenter, the Ven. E. J. Cooper; preacher, the Ven. M. J. Peterson.

Seminaries

Changes in the faculty of The Divinity School, Philadelphia, were announced recently by the Very Rev. Dr. Frank D. Gifford, dean:

The Rev. Dr. William W. Manross, librarian of the Church Historical Society and one of the foremost authorities on Church history, has accepted a call to be librarian of the seminary. His written works include *Bishop White*, a life of the first Bishop of Pennsylvania; *A History of the American Episcopal Church*; and *The Episcopal Church in the United States, 1800-1840*.

The Rev. James Leland Jones, Jr., rector of St. John's Church, Copake Falls, N. Y., has accepted a call to be instructor in Biblical literature at The Divinity School. He received his master's degree in sacred theology from GTS in 1950 and remained there as a fellow and tutor. After serving as a military chaplain in Korea he returned to New York for further graduate study and is now completing requirements for a doctor's degree.

Engagements

Mr. and Mrs. Randall F. Ford recently announced the engagement of their daughter, Miss Marilyn Alice Ford, to the Rev. Malcolm L. Foster, assistant of the Church of the Resurrection, New York. Miss Ford is a teacher in the Church school of that parish. The marriage is to take place in June.

Other Changes

The Rev. Joseph A. Johnson will preach his last sermons as canon chancellor at Christ Church Cathedral, Houston, on April 8th and will vacation until May 1st when he begins his new duties as rector of the Church of the Good Shepherd, Hartford, Conn.

Diocesan news sources said that Canon Johnson made a valuable contribution to the cathedral in developing a superlatively good Church school which will continue as part of the cathedral's permanent program. He also laid foundations for the work in adult education.

Diocesan Positions

The new diocesan secretary for New Hampshire is Mrs. Charlotte Walker, 63 Green St., Concord, N. H.

New diocesan officers in Tennessee are: Secretary of convention, the Rev. Thomas A. Roberts; executive secretary of Bishop and council, and administrative assistant to the Bishop, Mr. M. C. Nichols; treasurer, Mr. A. Leon Huddleston; registrar, Mr. Leroy A. Taylor. All may be addressed at the diocesan house at 692 Poplar Ave., Memphis 5.

Other diocesan changes in Tennessee: Chairman of missions and Church extension, the Rev. W. Fred Gates, Jr., and of finance and Church property, Mr. Louis Farrell. New deans of convocation: Knoxville, the Very Rev. John H. Bull, and Memphis, the Very Rev. Thomas A. Roberts. (The colored convocation has been abolished.) Examining chaplain, the Rev. William E. Sanders

to replace the Rev. C. S. Hale; standing committee, the Very Rev. T. A. Roberts for the Rev. W. E. Sanders.

we congratulate

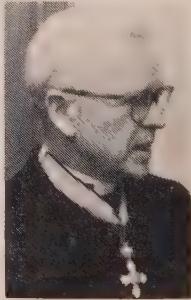
The Rev. JOHN H. BURT, who was honored by citizens of Youngstown, Ohio by the Arvona Lynch Human Relations Award for 1955. The award is made annually in connection with the observance of Brotherhood Week. Mr. Burt was cited for working "to bring to an end local patterns of race segregation."

The Rev. CARMELO DI SANO, retired rector of Holy Redeemer Prince of Peace Church, Port Richmond, Staten Island, N. Y., on his 81st birthday. A congratulatory letter in a local newspaper says that "in all institutions and hospitals, the man for the suffering people of the Italian colony has been Dr. DiSano. He has been a good friend to all desolated people in the prisons and at the Board of Parole."

Dr. ALBERT C. JACOBS, president of Trinity College, Hartford, Conn. Dr. Jacobs has been named chairman of the Reserve Forces Policy Board's Joint Advisory Panel on ROTC affairs. Dr. Jacobs is a captain in the U.S. Naval Reserve. During World War II, he was director of the Dependents Welfare Division of the Bureau of Naval Personnel.

The Rev. GEORGE ROBERT HEWLETT on the 50th anniversary of his ordination to the priesthood. Fr. Hewlett's son, David, organist and choirmaster of Calvary Church, New York City, brought his choir to sing at the anniversary service at the Church of the Holy Communion, Paterson, N. J. Bishop Washburn of Newark gave the benediction.

The Rev. HENRY N. HERNDON, rector of Calvary Church, Wilmington, Del., on the 30th anniversary of his ordination to the priesthood. Mr. Herndon was celebrant at an anniversary Communion service at which Bishop Mosley of Delaware gave the absolution and benediction. The bishop praised Mr. Herndon, who is chairman of the diocesan department of Christian social relations, for his tireless activity on parish and diocesan levels.



Episcopal Church Photo
REV. A. R. PEPPER

The Rev. ALMON R. PEPPER, director of the Department of Christian Social Relations of National Council, who was awarded the cross of the Higher Commander of the Order of the Phoenix by King Paul of Greece. The presentation was made at a New York ceremony by Constantine Triantaphyllakos, consul general. Dr. Pepper was honored for the gifts Churchpeople have made to Greece through the Presiding Bishop's Fund for World Relief and through Church World Service.

The Rev. EDMUND H. GIBSON and VIRGINIA FOLK GRIFFIN who were married recently at St. Clement's Church, El Paso, Tex. They have returned to Galveston and are at home at 12 Cedar Lawn Circle. The Rev. Mr. Gibson is in his 28th year as rector of Trinity Church, Galveston, Tex.

The Rev. RICHARD B. STOTT, Episcopal Church chaplain at Cornell University, who has been appointed to spend next year in study at St. Augustine's College, Canterbury, England. Each year 25 priests from all parts of the Anglican Communion are enrolled for the year of study. Mr. Stott has been chaplain at Cornell for eight years. His assistant, the Rev. James C. Wilson, will be acting chaplain there next year.

The Hon. EDWARD A. RICHARDS, active Churchman of the diocese of Long Island, who has been awarded the Downtown Brooklyn Association's Gold Medal for the most distinguished service for Brooklyn. A municipal court judge for 12 years, he is now president of the East New York Savings Bank. He has been a vestryman or warden of St. Clement's Church and later Trinity Church, East New York, for over 50 years.

BISHOP MOSLEY OF DELAWARE, who has been named chairman of the Welfare Council of Wilmington's committee on housing. Several social agencies will be represented on the committee, which is to serve as a coöordinating unit for the solution of overall housing problems in the city.

BISHOP GORDON OF ALASKA, who has been elected president of the newly organized Alaska Association of Churches. Representatives of seven Churches and of the Air Force and Army chaplaincy met to form the new organization.

THE BERKELEY DIVINITY SCHOOL, NEW HAVEN, Conn., on the completion of a successful campaign to raise \$750,000. The money, first step in a long range development program, is to be used for an academic center, including a library, classrooms, offices, and an assembly hall. It will also allow for increased faculty endowments and student scholarships. This is the first time the seminary has appealed for capital funds.

Births

Chaplain JOHN C. RUBACK, JR., and Mrs. Ruback, on the birth of John Charles Ruback, III, on February 11th.

The Rev. WILLIAM L. SANDERSON, JR., and Mrs. Sanderson, of St. Peter's Church, Plant City, Fla., on the birth of Teresa Ann on January 20th.

The Rev. MURRAY H. VOTH, and Mrs. Voth, of the Church of the Holy Spirit, Safety Harbor, Fla., on the birth of Cynthia Faith Victoria on January 4th.

The Rev. J. SAXTON WOLFE, and Mrs. Wolfe, of Holy Trinity by-the-Sea, Daytona Beach, Fla., on the birth of Elizabeth Rebecca, December 16th.

Churches

ST. PAUL'S CHURCH, ROCHESTER, N. Y., which has given several hundred dollars to **ST. PAUL'S CHURCH, FORT COVINGTON, N. Y.**, toward construction of a parish hall in the basement of its church. The gift was given in honor of Hayes Ellsworth, a native of Fort Covington, who has been sexton of the Rochester church for almost 50 years. Fort Covington is a small village near the Canadian border. Its mission numbers 35 communicants and 80 baptized persons, but some are inactive because the mission has been almost closed at times. Its vicar, the Rev. William L. Gray, is curate of St. John's Church, Massena, N. Y., 22 miles from Fort Covington.

Churchpeople of **QUINCY, WASH.**, who have opened a new mission in a brand new house. It is hoped that the 1956 Church School Missionary Offering, some of which is destined for the district of Spokane in which Quincy is located, will permit the Church to construct buildings in rapidly growing areas such as this.

ST. TIMOTHY'S CHURCH, WACO, TEX., on the dedication of a new parish house and school building. St. Timothy's is a two-year old mission whose vicar is the Rev. John A. Logan, Jr.

ST. JAMES CHURCH, JACKSON, Miss., which held services in its new church building for the first time March 11th. St. James was organized as a mission in 1949 with 32 communicants, and has now become a parish of 370 communicants and 580 baptized persons. The new church, a semi-Gothic structure of brick and stone, is highlighted by a copper spire topped by a bronze cross 80 feet above the ground. The Rev. Fred J. Bush is rector.

HOLY TRINITY BY-THE-SEA, DAYTONA BEACH, Fla., on the opening of its pastoral counseling center. It is the only such center in Florida and the only one in any small city in the country.

The Rev. William B. Kenworthey, Jr., has been appointed to direct the center. An Army chaplain during World War II, Fr. Kenworthey later was retired on a disability and came to Daytona Beach. He studied guidance and counseling at the University of Florida.

The center's individual counseling will be primarily for normal people with problems. Where necessary referrals to other agencies will be made. Group work is also planned. The center is supported by the parish, but a fee will be charged on ability to pay.

ST. PAUL'S CHURCH, RIVERSIDE, Conn., on the dedication of its new church February 12th by Bishop Hatch, Suffragan of Connecticut. The new St. Paul's has been in the process of building for the past 10 years, at a cost of \$400,000. The Rev. John J. Hawkins is its rector.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. William Powell Hill, retired priest of the diocese of Albany, died February 15th in Philadelphia at an advanced age.

He was ordained priest in 1909. In his early ministry he served as associate rector of the Church of the Holy Communion, New York City. In 1918 he became rector of Grace Church, Cherry Valley, N. Y., a position which he retained until his retirement in 1948. During most of that period he was also priest in charge of St. Paul's Church, East Springfield, N. Y.

The Rev. Walter C. Bihler, rector of Christ Church, Woodlawn Ave., Chicago, died February 4th in Chicago.

Fr. Bihler was confirmed, sang in the choir and

was ordained to the priesthood in 1921 in Christ Church. At his death he had served as its rector for 26 years. Five men who had been choirboys with Fr. Bihler attended his funeral service: the senior warden of Christ Church, the choirmaster, and three vestrymen. Fr. Bihler was a fellow of the General Theological Seminary in 1920 and 1921, and later studied at Oxford University. In the diocese of Chicago he served Trinity Church, Highland Park; St. Chrysostom's, Chicago; and Christ Church, River Forest, before becoming rector of Christ Church, Chicago.

Fr. Bihler is survived by his sister Florence.

The Rev. Charles Blake Carpenter, rector emeritus of St. Paul's Church, Brookfield, Conn., and St. Mark's, Bridgewater, died in Danbury, Conn., February 22d at the age of 86.

As a young man Mr. Carpenter accompanied the expedition of Dr. Frederic Cook to the Arctic Circle. He was shipwrecked for five weeks on a Greenland reef when the expedition's ship rammed an iceberg. Mr. Carpenter, who was ordained in 1896, served for three years as a missionary in Kansas. He then served churches in Milford, Pa., Tenafly, N. J., and Brandon, Vt., until 1910, when he became chaplain of the Seamen's Church Institute, New York City. He was rector of both St. Paul's Brookfield, and St. Mark's, Bridgewater, Conn., from 1922 until his retirement in 1938.

The Rev. Dr. Howard Morris Stuckert, retired priest, author, and professor, died February 29th in Philadelphia at the age of 72.

Dr. Stuckert was ordained priest in 1911 and served a number of churches in Pennsylvania and New Jersey, among them Christ Church, Woodbury, N. J.; Old St. Peter's Church, Philadelphia; House of Prayer, Philadelphia; and Grace Church, Haddonfield, N. J. He also was a teacher of history and philosophy at the University of Pennsylvania, Ohio State University, Rutgers University, the Philadelphia Divinity School, and Episcopal Academy, Overbrook, Pa.

Surviving are two sons, Howard M. Stuckert, Jr., and Philip A. M. Stuckert, both of Haddonfield, N. J., and five grandchildren.

The Rev. Aubrey O. Bray, 65, vicar of Holy Spirit mission, Monterey Park, Calif., died February 28th at the Hospital of the Good Samaritan, Los Angeles.

Before studying for the ministry, Fr. Bray had served with the Field Artillery in France during World War I, and had been a practicing lawyer. Fr. Bray was ordained priest in 1934, and served as vicar of St. Andrew's Church, Taft, Calif., from 1933 to 1943. He later served St. Paul's, Port Townsend, Wash.; Calvary, Seaside, Ore.; and St. Alban's, El Cajon, Calif. He has been vicar of Holy Spirit, Monterey Park, for the past five years, in which time a new church has been constructed and dedicated. He died two days after suffering a stroke while celebrating Holy Communion at the church.

Surviving are four brothers, Dr. Ulric B. Bray, Dr. Jouet P. Bray, the Rev. Vivian L. Bray, and Percy A. Bray.

ACU CYCLE OF PRAYER

March

25. Annunciation, Brooklyn, N. Y.; Grace, Freeport, Ill.; St. Mary the Virgin, Falmouth Foreside, Me.; St. Mary's, Irving, Tex.
26. Convent of the Holy Nativity, Bay Shore, N. Y.
27. Holy Trinity, Danville, Ill.; Emmanuel, East Syracuse, N. Y.
28. Nativity, Maysville, Ky.; St. Barnabas', Havana, Ill.; St. Edmund the Martyr, Arcadia, Fla.
29. St. Andrew's, Manitou Springs, Colo.; Epiphany, Ventnor, N. J.; St. Luke's, Katonah, N. Y.; St. Paul's, Portland, Me.
30. Christ Church, Waterloo, Iowa.
31. St. David's, Cambria Heights, L. I., N. Y.

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Gallows, Chamber, Chair — and Cross

Continued from page 7

seat belt. Then suddenly he looked our way, and we recoiled slightly, since we were near not three feet from him — behind the glass. He used the only unbound portion of his body as he waved and smiled. "Father, forgive them; for they know not what they do."

This was not the Christ, but one of God's sons, and I couldn't help but feel the guilt of the state on my shoulders. I was a witness. I had not done all in my power as a citizen to eliminate this killing.

Why did I accept the warden's invitation? Because I believe that I can fight legalized killing even better by having seen it. This means a number of nightmares and a horribly indelible impression.

You don't have to be a pacifist to oppose capital punishment. It seems that you only have to be a Christian and a realist. We need Christian realism in asking the following questions:

1. *Is the death penalty a deterrent?* If so, why do murders continue in California? If so, why don't we have public executions? (So many proponents of the death penalty would never dare to witness or prescribe one as a juryman.) *If so, why is there not a rise in homicide in the six states (Michigan, Rhode Island, Maine, Wisconsin, Minnesota, and North Dakota) and the United Nations countries which have abolished it?*

2. *Does death penalty save money?* It costs approximately \$1,100 a year to support an inmate of San Quentin. From this must be deducted the amount of money earned in the continually expanding prison industries which, in California, have the coöperation of both labor and management. On the other hand, it costs roughly \$200 for cyanide, sulfuric acid, and the "death watch" of guards. To this

must be added the frightful cost of extended appellate proceedings. The case of one condemned inmate cost the state more than half a million dollars. The cost to the state of the average first degree murder trial runs into four figures.

3. *Is capital punishment just?* In 1952, 83 men were executed in the United States. Forty-seven were Negro. This racial discrimination is born out through the years. North Carolina can still impose the death penalty for night time burglary and it has more than once, in the case of the Negro. Clarence Darrow once mentioned that only the poor are executed. If you are wealthy you may possibly forestall execution indefinitely, through the legal manipulations of a gifted and well-paid lawyer.

4. *How about parole abuses?* Abolition of capital punishment does not imply parole abuses. Warden Lawes of Sing Sing, as most top penologists, an outspoken opponent of capital punishment, kept a record of released lifers: (a) not one lifer was ever released before long years of impeccable behavior; (b) the number of lifers ever subsequently accused, arrested, or convicted is positively microscopic compared with those that make good rather than make headlines.

5. *How about guards and inmates in a state without capital punishment?* (a) No rise in prison homicides in abolition states; (b) No decrease in states with capital punishment. Should prison guards receive more "protection" than any police force? Ex-warden Duffy of San Quentin doesn't think so, nor does he think capital punishment is a deterrent to murder anywhere.

6. *Isn't life imprisonment worse than death?* Those best qualified to answer seem to say "no": namely, the inhabitants of condemned row, few of whom do not work for a commutation. Those very rare individuals who wish death have fairly ample opportunities in prison to commit suicide. (Four suicides on condemned row in the last



three years.) A lifer has some ray of hope: if he is guilty he may, after long years of immaculate behavior, be released.

Some people decry this releasing "in order to repeat their crime." Here again is unreasonable emotion which realism does not support. Murderers (75% of them) in prison are first offenders. Anyone who can behave immaculately for 10 to 20 years and has no other offense, should certainly deserve *some* portion of the forgiveness of sins.

*Life imprisonment is the only way in which we can avoid the ever present possibility of killing an innocent man. Even in the case of eye witnesses, the eyes may belong to perjurers. Ex-warden Duffy recalls the execution of a man by mistake. Professor Edwin Borchard of Yale in his book *Convicting the Innocent* presents 65 actual cases in refutation of the supposition that innocent men are never convicted. Twenty-nine of these were for murder. What is the total number of innocent men killed in the name of justice? God only knows.*

For the protection of the community we must incarcerate those whom we believe are guilty. If delayed evidence turns up, we can issue a pardon and an indemnity. With the death penalty, however, *we cannot reprieve a corpse — nor can we ever make amends to the family of the victim.*

As of March, 1955, in the Church, the dioceses of Massachusetts, Los Angeles, and California passed resolutions against capital punishment, and it is hoped that there will be many more. Possibly General Convention may include in its schedule a consideration of the question of legalized killing. Both the American League for the Abolition of Capital Punishment (14 Pearl St., Brookline, Mass.) and I would welcome correspondence.

If the Church retreats from the ever possible problem of the execution of the innocent, then the Church is irrelevant. *Christian realism should remind us that to execute the murderer does not restore the victim . . . it makes it always possible, however, for the state to murder one innocent man in retaliation for the murder of another.* This, to the majority of Christians, is as horribly useless as the human sacrifice to the Aztec God or to Moloch. It is as horrible as the sacrifice to the sanctity of the Jewish law, for which retaliation on Calvary, "*the people stood by, watching.*"

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Standing vs. Kneeling

For a long time I have had a matter on my mind which I have wanted to write about, as it has troubled me greatly. I refer to the increasing custom in "advanced" churches for the priest to violate the rubric before the Prayer of Humble Access, and to stand instead of kneeling. I know, of course, the theological reason for so doing, but I am enough of an old-fashioned Catholic to think that "to obey is better than to sacrifice."

I was in England last October, and at a church where I frequently attended daily Mass, the celebrant stood up for the Prayer of Humble Access. One day a Mirfield Father said the Mass, and to my great joy, humbly knelt as directed.

I should like to suggest that our contribution to church unity is utterly useless without obedience to our ordination vows.

(Rev.) ALBERT C. LARNED
Canon, Cathedral of St. John
Providence, R. I.

Spiritual Kinship

Surely all thinking churchmen must deplore, as I did, your shallow editorial "Medievalism in Brooklyn" [L. C., February 12th], as unworthy of printing or acceptance.

Dr. Melish cannot justly be charged with classical medieval nepotism. You know his defense of his son was not due to physical relationship, but their spiritual kinship as Elijah and Elisha. Melish, Sr., would have so stood behind any curate with whom he agreed in principle.

The Melish Case is indeed a sad chapter in our Church's history. But is it not so because of three still unresolved issues in our Church?

(1) The nebulous status of a parish curate, with neither the rights of a layman nor rector, which caused the original Holy Trinity vestry to take legalistic action against a rector whom they respected and loved, in order to legally reach his curate. This could have been met at the 1952 General Convention. But the sales campaign of the new curriculum demanded a "harmonious" convention, and so the stench remains to plague us. (2) Attempted deprivation of a priest's sacramental and prophetic status on grounds less than that of deposition. Is what a priest stands for unchristian or heretical? Then if he is basically unworthy to minister to one parish, can he be elsewhere? Is it not significant that Bishop DeWolfe and the chancellor have not yet dared to press deposition? (3) Your label "Medievalism in Brooklyn" would better be nailed to the resurgence within the dio-

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(Rev.) JOSEPH C. MASON
Rector, Church of the Epiphany
Glenburn, Pa.

Christianity as the idea that each man's conscience must be his authoritative moral guide. Christianity does not hold that one can know what is right outside the context of a standard-developing and standard-transmitting society.

St. Mary's-of-the-Moonlight

In a recent issue discussing names of churches, you made special mention of St. Mary's-of-the-Moonlight as an interesting name. Having had the privilege of celebrating Mass there one day in the summer of 1954, let me assure you that the church is as interesting as the name.

The church is a circular stone hogback with a dirt floor, a door on the east, and a smoke-hole. The only furniture is a stone altar and a simple stove for winter days. An outstation of St. Christopher's Mission-to-the-Navajo at Bluff, St. Mary's-of-the-Moonlight is situated a few feet from the Utah-Arizona line, 58 miles from Bluff, near the trading post of Oljeto, which suggestss the name: oljé-moon; tó-water.

Fr. Liebler comes here once a month for Mass and instruction. On the day of my visit with him, the congregation consisted of 10 Navajo catechumens, none of whom (so far as I know) knew any English. The Mass was sung in English and Fr. Liebler supplied the Gospel, instructions and sermon in Navajo.

Unfortunately this interesting Navajo work in Utah was not mentioned in the list of Indian missions in the Lenten offering study booklet — probably because it is not a National Council project, but is supported by voluntary offerings.

(Rev.) W. R. BROWN
New Haven, Conn.

Work Camps

As an Episcopalian I was pleased to see Mrs. Prince's article on work camps in the January 15th issue of THE LIVING CHURCH. I hope that it will encourage many more young people of our Church to participate in this sort of summer activity. However, there are two mistakes which I feel I should correct in the article.

Unfortunately the World Council of Churches does not provide maintenance for campers during the work camp nor a month of travel after completion of the project as stated in the beginning of the story. In fact, American campers are asked to contribute in addition to their travel expenses one dollar per day for the length of their stay in the camp. Thus not only is it a volunteer work but the young people themselves pay for the privilege of working, and this has always been one of the greatest values in the ecumenical work camp program. The expenses for travel quoted in the article are in fact the total estimate of expenses for a camper for the entire summer including his travel,

maintenance, insurance and miscellaneous personal expenses.

Secondly, due to a change in the administration of our program in the United States, interested persons should write to the Committee on Ecumenical Voluntary Service Projects, c/o the United Student Christian Council, 156 5th Avenue, New York City. This new committee was formed last September and now is responsible for the recruitment of American campers and the sponsorship of our camps in the U.S.

WILLIAM A. PERKINS
Secretary for Work Camps
World Council of Churches
Geneva, Switzerland

Oklahoma Convention

In your report of the Oklahoma diocesan convention, the clerical members elected to the Standing Committee should have read: K. S. Kadey, R. T. Rauscher, E. H. Eckel. The last named was re-elected president of the Standing Committee, an office which he has held continuously since 1948.

(Rev.) E. H. ECKEL
Tulsa, Okla. Rector, Trinity Church

Changes to Be Made

Now that our Roman Catholic brethren are adopting practices long followed by many in our own Church, is it too much to hope that Episcopalians who ape Roman customs will continue to do so? This will mean abandoning the celebration of the "First Mass of Easter" early on the

morning of Easter Eve, recognizing that "three days' sleep in death" does not mean just a few hours, and observing Lent until Easter Day. And the substitution of evening masses for Tenebrae on Maundy (Holy, to them) Thursday may lead to an appreciation that commemorating the Institution of the Lord's Supper on the night in which He was betrayed is both appropriate and a deeply moving religious experience.

JOHN F. ELSBREE
Senior Warden, St. Margaret's
Brighton, Mass.

Mississippi Segregation

On page 15 of your February 12th issue you explain the absence of two Negro priests of Mississippi and of President Milan Davis of Okolona College from the Mississippi Council dinner by saying:

"At some former council meetings Negroes did attend the dinner, but according to our informant, increased attendance at the Council, which necessitates meeting in a public dining room, has prevented the continuance of this policy. By State and often Municipal Law, a dinner in a public dining room must be segregated. Hotels are likely to heed this."

This seems like pretty feeble casuistry. At least the segregationists have the courage of their convictions. If the Episcopalians of Mississippi had the courage of

*As explained in a letter in THE LIVING CHURCH, of March 11th, the dinner involved was the Episcopal Laymen's Dinner and was not officially connected with the diocesan council.

their supposed convictions they could have split the Council meeting up into smaller segments and dined at private homes, they could have met out in the country or in the public parks and eaten sandwiches, they could have called off the dinner altogether or they could even have found some means of following their convictions regardless of municipal codes.

Is this the Christianity which lived and hid in the Catacombs or welcomed death in the Coliseum rather than deny the Fatherhood of God or the Brotherhood of man? . . .

Apart from the fundamental substance of the issue of segregation, it is a sorry day indeed for Christianity when a Municipal Ordinance (and one probably unconstitutional under the decisions of the highest court of the land) takes precedence over the Sermon on the Mount.

In contrast with this, permit me to quote from the speech of President Milan Davis [at the same Council meeting]:

"We asked white people to show us the Father, instead of telling us about Him. I know what it has cost my children to grow up to prejudice. I offer my hand in rebuilding an unjust world. How far is freedom's shore? If you hate me because I am ignorant, I'll educate myself. If you hate me because I am dirty, I'll clean myself. If you hate me because I am a pagan, I will follow the Christian faith. But if you hate me because I am black, I can only refer you to God who made me black."

Weston, Conn.

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ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30;
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30; Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily on anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S

3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5
Daily Offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS'

Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

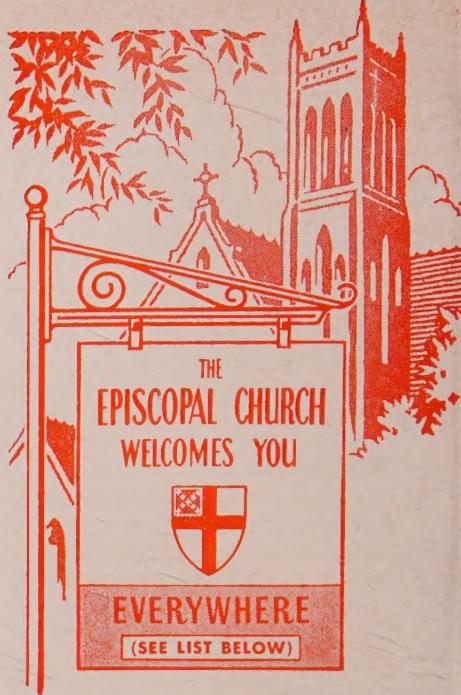
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8:
12, Midday Ser 12:30; EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8:
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sa:
4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC :
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sa:
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thu:
7:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.
Sun Mass 8 (Daily as anno, HD High 12:15;
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 d:
anno.) C Fri 12, & 7

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